

## Why I'm Riddled With Frustration, Part 3 - "Sins Deception brings My Destruction"

### Romans 7:12-14 – February 19<sup>th</sup>, 2012

- Today's teaching is part three of a series I've titled; "Why I'm Riddled with Frustration," and I'm going to do something a little bit different today.
- Instead of having two or three points in the sermon, there are no points in this sermon. That's not to say that I will preach a pointless sermon.
- Rather I've chosen to make what could be seen as the main point, the subtitle instead. So, now you're asking, what is the main point or subtitle?

- I'm so very glad you asked, it's simply this; "Sins Deception brings My Destruction." This is what the Apostle Paul's point is here in verses 12-14.
- Perhaps it could be better said summed up in this way, the point of the text before us is sin has the propensity to deceive us so as to destroy us.
- So, what follows is how Paul, ever so beautifully, and ever so brilliantly, by the Holy Spirit, is able to make this point, and draw this conclusion.

(12) So then, the law is holy, and the commandment is holy, righteous and good. (13) Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful. (14) We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.

- v12 Paul gets right to the point by saying, the law as well as the commandment is not only holy, but so too is the law both righteous, and "good."
- v13 He asks if that which is good became death saying by no means. In order for sin to be recognized it produced death through what was good.
- v14 Paul then goes on to tell them how it is that we know the law is spiritual, but we are unspiritual, because we've been sold as a slave to sin.

- Please bear with me for just a moment as I make an attempt to unload these verses, which are packed full with a poignant and powerful truth.
- Notice how Paul says the law is spiritual, and I am unspiritual. He even takes it further stating how it produced death, making sin utterly sinful.
- The reason is, as one aptly put, it when the law outside meets sin inside utterly sinful sin exploits the good law, which exposes utterly sinful sin.

- At first glance, it may appear that Paul is walking back some of the really astonishing and even scandalous things he's had to say about the law.
- In 3:20 he says the law shows us sin but cannot save us from sin. In 4:15 he says law made us more guilty than before causing us to sin more.
- In 5:20 he says when the law came more sinners became trespassers. In 6:14 he says the best we can hope for is to be released from the law.

- If that weren't bad enough in our current chapter 7:5, he says the law actually stirs us up to sin more. No wonder he says what he says here.
- You'd almost get the impression that the law, in and of itself, is unholy, unrighteous and unfair. However, nothing could be further from the truth.
- Actually, the opposite is true, and here's why; when I realize, vis-à-vis the law, which is good, how unspiritual and utterly sinful I am, that's good.

- In other words, the law, which is holy, exploits my sin to expose me as unspiritual and unholy. The law is good, and the law shows me I'm bad.
- The law in being spiritual shows me I'm unspiritual. The law, which is not sin, produces in me the recognition of my sin, which leads to death.
- I would suggest that this is why we are so riddled with frustration, and condemnation, and never taste from the cup of a victorious Christian life.

- Here's what I'm thinking; somehow, and somewhere along the line, we have bought into this notion that our sin isn't really as bad as they say.
- It doesn't help when, as we're told in Hebrews 11:24-25, that sin is pleasurable for a season. This only serves as a welcome mat at sins door.
- The problem is, that absent the law, we will continue on our merry way under the banner of thinking that sin is good, and God's law is not good.

- When this mindset is both justified and adopted it won't be long before our sin will find us out and we will find out that the law was right all along.
- Had we allowed the law to expose our utterly sinful condition, we wouldn't have taken that road of deception, and gone off the cliff of destruction.
- I don't know if it's possible, as a pastor and teacher of God's Word, to overstate the fact of sins satanic deception, and sins demonic destruction.

- This begs this question; "Why is it that we can be so easily deceived, and utterly destroyed by our sin? I think the answer is right in front of us.
- We can see it in how Paul continues to pound the nail of mans sinfulness, with the hammer of the laws holiness, and not the other way around.
- When the jury is still out on the holiness and sinlessness of the law, then I need look no further for the source of the deception and destruction.

- This deceptive and destructive strategy of Satan was first met with success in the Garden of Eden at the tree of the knowledge of good and evil.
- Satan brought into question the holiness, and sinlessness of God's commands and God's law, and in so doing he deceived and destroyed them.
- This is how Satan operates today. All he's done is repackaged an old lie with new wrapping paper, and we've both believed it and received it.

- We, like Eve, believe God is unfair, and unrighteous, and that He is holding out on us, because he doesn't want us to enjoy certain pleasures.
- If I believe that then I'll see that the Old Testament Law is just that, old. Besides I'm not under law, I'm under grace. The law is so old fashioned.
- Therein lies the problem, and with it the explanation as to why my Christian life is such a farce. I don't honestly believe God's law can be trusted.

- Let me explain; on Thursday night, at our mid-week Bible study, we started the book of Joshua, having completed the first five books of Moses.
- Towards the end of our study in the fifth book of the Pentateuch, (Pent-five), which was Deuteronomy, (second law), we said goodbye to Moses.
- Before Moses died, at the ripe old age of 120, he deputized and authorized Joshua to be his successor. Joshua, means Jehovah is salvation.

- The name Joshua transliterated is Jesus in English, Yeshua in Hebrew, and it's Yesua in my native tongue of Arabic. The name is the nature.
- You may be wondering why I'm going into all of this "Old" Testament stuff, but be patient with me, and I promise you you'll not be disappointed.
- Woven into the fabric of Moses passing the leadership baton to Joshua, I believe is one of the most powerful scripture pictures in all the Bible.

- Moses is a picture of the law and Joshua a picture of the savior. Moses as a type of the law could not lead the Israelites into the Promised Land.
- Only Joshua a picture of the Savior could. Now, it starts to get interesting with the description, of Moses' physical condition, at the age of 120.
- What if I told you that Moses, at the old age of 120, didn't need glasses, or contacts, he didn't need a walker, and that he was perfectly healthy.

- In all fairness, I am keenly aware that Deuteronomy 31:1 would seem to indicate that Moses was old and decrepit and couldn't walk anymore.
- However, I would submit that not only is this not true, it can't be true. If it were, then you would utterly destroy the typology. Listen to what's said:

**Deuteronomy 31:1** Then Moses went and spoke these words to all Israel. (2) And he said to them: "I *am* one hundred and twenty years old today. I can no longer go out and come in. Also the LORD has said to me, 'You shall not cross over this Jordan.'

- Notice that Moses does not say that he is “unable” to go out and come in. Rather, he says he “can’t” go out and come in as the Lord said to him.
- It’s not that he was unable to go, it’s that God had forbid him to go. The reason we know this to be true is because of what it says in Deut. 34:7.

**Deuteronomy 34:7** Moses *was* one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

- Ok, we know that Moses was in perfect health but we also need to know why Moses was in perfect health. Moses as a type of the law had to be.
- Just as there was nothing wrong with Moses physically, so too is there nothing wrong with the law spiritually. The law is spiritual; I’m unspiritual.
- It wasn’t a physical limitation it was a spiritual limitation by virtue of how the law is limited in its ability to lead us into the promises of God’s Word.

F.B. Meyer said it ever so eloquently this way; “The law was given by Moses,” and in a very real sense found in him its representative. So it was befitting that, when he died, his eye should not be dim, nor his natural force abated. The law of God can never become [old and] decrepit, or show signs of weakness and decay. At the end of uncounted ages it is as strong, and fresh, and vigorous as that divine nature of which it is the expression. But the law of God can never bring the soul of man into the Land of Promise; not because of any defect in it, but because of human infirmity and sin. In that marvelous piece of self-analysis given us in the Epistle to the Romans the Apostle repeatedly affirms that the law is holy, and righteous, and good; he insists that he delighted in it after the inward man, but he tells us that he finds another law in his members, warring against the law of his mind, and bringing him into captivity. It is the presence of this evil law in our members which makes obedience to the law of God impossible, filling us with disappointment, [frustration] unrest, ceaseless striving, and perpetual failure. We must, therefore, leave the law as an outward rule of life behind us, in that lonely valley over against Beth-peor, that the divine Joshua may lead us into the Land of Promise. Not by vows, or resolutions, or covenants of consecration signed by blood fresh drawn from the veins; not by external rites or by ascetic abstinence from good and healthy things; not by days of fasting and nights of prayer; not even by obedience to the voice of conscience or the inner light though attention to these is of prime importance by none of these shall we enter the land of blessedness. They all become forms of legalism, when practiced with a view of obtaining the full rest and victory of Christian experience. Valuable many of them unquestionably are, when the river is crossed, and the land is entered; but they will not of themselves unlock its gates, or roll back its guardian river. Just as the forgiveness of sins and eternal life are the free gift of God’s grace, to be received by faith though their full enjoyment is determined by obedience and self-denial so the fullness of the blessing of the Gospel of Christ is bestowed on those only who, in the absence of all merit and effort, receive it with open and empty hands.”

- The truth of the matter is, if I see Moses, a type of God’s law, as being old and decrepit, then Satan has permission to deceive and destroy me.
- Why is my life riddled with unspeakable frustration, and perpetual condemnation? Because I believe the lie that God’s Word is old and outdated.
- If God’s Word is “unable” to be relevant in my life, I will neither rely on it, nor look in it, thus I will never see myself in my utterly sinful condition.

- If I don’t see myself as a sinner in the mirror of God’s law, neither will I have any interest in the Savior. I fancy myself as having kept God’s law.
- This is at the core of my deception about sins destruction. I’m so deceived that I’ll have actually believed, I am the one who is good, not God.
- “God’s law isn’t good, God is holding out on me, He doesn’t want me to have any fun, your not the judge of me, I’m spiritual, I’m a good person.”

- I believe this is why Paul writes in verse twelve of our text in Romans seven; the law is holy and the commandment is holy, righteous and good.
- He’s bringing the Roman Christians, and us with them, to the indisputable conclusion of verse 14. The law is spiritual; but I am unspiritual.
- OK, maybe your asking yourself why it is that I had to go to such lengths, and preach such a long sermon, in order to teach such a simple truth.